M2531
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MR. NYLAND " So, meeting number three. It will be the last one in this little series. Next week, Tuesday, we have already the meetings again. So, what will we do tonight? Let's try to talk only about Work and the application. It may mean for some people who are interested and don't know very much about Work itself or haven't read much or not anything abou Gurdjieff or Gurdjieff that they still simply should listen. I don't like to keep on explaining and explaining. It makes the answers too long and it takes away from those who actually want to ask questions and I assume now that the group that used to meet here should ask. They have been listening to some of (your) seminar tapes and I think there is sufficaint material to ask some questions about or whatever there is as their own Work, that you may have gotten stuck or want a little elucidation. It will be helpful and also those who are here and have been moderating on th Tuesday, for them it may also be useful to ask certain questions pertinent to how to answer or what they were faced with when certain questions were asked. In general I would like the level to be a little bit more on Gurdjieff itself and Work. The first meeting, I was a little bit disappointed. The second meeting was fair but I think this now, the final one, we ought to make it as well as we can. So who has done some Work that we talked about last night and who would like to report on that or whatever questions there are which are new that you want to ask."

_____MR. NYLAND?"

MR. NYLAND "Yah."

_____ "Last week I made a series of attempts and I was left feeling unsatisfied and I persisted a while longer and I reached a point where I felt that what I wanted to have happen required help and I made a prayer and what happened was right. Recently in my ordinary life something similar happened where after striving for a period of time to settle something in my ordinary life I reached a point where I felt that I was unable or the forces involved were bigger than I was and I made a prayer and what I want to know is what can a man rightfully pray for?"

MR. NYLAND "It depends a little bit on the God to whom you pray and that

I think is a personal question for each person. I think each person has his own God and in order to pray to him it means establish a relationship wanting to find out what such a person and wherever he exists that he will listen to you and then how will he communicate with you and how will you know that the kinds of thoughts and feelings you have after prayer are actually instigated by a force of a higher level. I think it is right to pray. I think it is necessary every once in a while to exclude as much as possible the different impressions of ordinary life and, as it were, to come to oneself in that sense and establish a relationship with someone thing that you consider of a higher nature and that wherever that might be you are required to have the proper attitude towards it. I think if one makes that kind of an attempts honestly wanting to find out what ought to be done or to bring back all the different things which you know about regarding Work or your inner life , that then it might be possible that you, yourself in the prayer, changes and then perhaps becomes more sensitive to yourself. I think that what one sometimes believes that God is talking to one, is many times that what is already crystalized within oneself, deep down in one's essence but at the moment when one wants to have that kind of communication the person loosens up and becomes much more open to the possibility, let's say, of being advised and that usually the result ~~the result~~ of a prayer is that what I am, wishing to listen and then discovering that what is real within me and the quality that then is touched is very much of the same nature as what I pray to. If I look at it differently, I would have to assume that there is someone or something or some entity somewhere which , at the time that I pray, is actually listening and that what reall then is very difficult to accept is how do I imagine such a God to exist and what kind of a being has he got and if I extend that into a spiritua existence how can I more or less have an idea that that God actually can talk when he's not in the form of a human being. It has much more to do with your own feeling and the feeling extended in an emotional sense reaching a certain depth within yourself and which you wish to include the possibilities of life existing at different levels and one really prays fo that but immediately when I pray towards that, there is a reflection of that what exists of a higher level within me and I respond within my own inner life, as well as I can make that open with that what might be an influence which I of course imagine that exists in myself and it is more and more the realization of that what I am at the present time that could be made available for the solution of certain problems I have. You see I

don't exclude prayer but I definitely believe it is dependent on the attitude of oneself and the real wish for oneself to see what actually is so, that is, of one can reach the truth about oneself in relation to conditions which affect him, then that truth becomes my God. You see what I mean?"

"Yes, Sir."

MR. NYLAND "It is good to be in that kind of a state for a little while because, at such a time, when one prays, one excludes as much as possible, all kinds of influences that might have an effect and divert one, so the concentration has to be there. Also the attitude of oneself has to be such that everything of myself unites in the wish to be connected with somethin of a higher nature and that means for myself that everything that I now own, as it were, or eveything that makes me what I am, and as we sometimes say that all three centers of a man should combine into this one wish as represented by a prayer. And that in itself is an experience which one doesn't have very often in ordinary life but if it can be accomplished in ordinary life at a certain time when I'm faced with difficulties which I have to overcome or at least I have to face them and not knowing exactly how, I reach that kind of a state necessary as represented by prayer by the combination of everything that makes me what I am to the extent that any one of these three centers have been developed. Now the physical center usually can only be used for a posture and the posture can explain very definitely that I expect something to come, as it were, from above, but it is again the arrangement of myself into that posture, which counts, not necessarily even the content. I assume that it must exist but I think one must tie it first with the right attitude on the part of oneself, because that is combined with inner wish by that what I really would like to have an answer for and what I would like to accomplish. But a prayer of that kind always has to be ended with I do not know but I wish to know and what ever then I will receive as knowledge I will act on it. The third of cours is the question of One's mind and that I think is most difficult because a prayer that one usually wants to pray one usually wants to speak aloud and you become dependent on the formulation of certain words and in relation to that what you really want to reach you have to have a very definit feeling or perhaps even an experience of being in the presence of of something that is much and much higher than one is as a personality and so whe I compare it in praying towards heaven I compare it in the same way as pra ing to that what is within me my own most essential essence quality. So I c pray to God or I can pray to my Magnetic Center but my mind must be such

that it has an attitude of reverence and the words I use have to be in relation to that what I imagine a higher form of life to be and at the same time I want to remain very simple and almost humiliate myself in the presen of that. I want to become extremely small so that what then can be given to me can actually be executed and understood by myself. All right?"

_____"Yes, Sir."

_____" MR. NYLAND?"

MR. NYLAND "Yes."

Richard _____ "Richard

MR. NYLAND "Yes."

Richard _____" This morning I made some attempts in which for the first time I tried to apply something I heard you speak about, namely the assumption that the past must (inaudible)

MR. NYLAND "Say it a little louder because I'm sure that back there noone can understand you."

Richard _____"I tried to apply what you had spoken about that in order to make the present more accesible to me and to free myself from description that to make the assumption that the future must flow through the present and it had a meaning for me but really my question is, am I out of my element trying that at this stage or is that more in the nature of perspective when you mentioned that?"

MR. NYLAND "No, I think it's quite right. We did talk about the future and the past at the time, didn't we? And whenever I imagine something to take place in the future I become identified with it and of course the ~~means~~ way I become identified is by means of my thought, trying to imagine what it might be. So I do run a risk when I keep on considering the future and wanting to make that the present that I have to be very careful that that what I'm thinking about has really nothing to do with my wish for anticipating that what might happen. So it is quite right if you want to elimins the future, that all the energy that usually would go into anticipation is now going into the realization of the present in which you are living. When that is there, you're pure from the standpoint of associative thoughts which always cause within one a hope for that what might happen and even will lead to the possibility of describing it. When I don't want to describ it I can leave it to my understanding at the present and at the same time I can hope for that what will take place in relation to other laws of which I really don't know much, no familiarity with it and to some extent, expres sing it religiously, I could leave it in the hands of God to take care of me

but again that perhaps is a little bit either too emotional or even sometimes sentimental and I think for a person in order to be able to work himself with that, he has to have an other kind of a quality, not necessarily related to that what he religiously can assume as coming from above and being given to him. I think a person represents within himself his own world and has to choose within that world that what is holy and also he must know that he is living under certain laws and he wishes to understand the laws which will affect him and which have started when man came on Earth and was affected by the conditions of this Earth and which have made him, in this particular case, unconscious, but nevertheless they have affected him so that he now is what he is. But you see I want to make sure that you understand that that many of things should come within my own domain because as soon as I start to rely on God, that I become identified with that higher spirit and as soon as I do that this kind of a bondage ultimately I will have to give up. The only time that I can make a bondage is that when it exists it only exists for a certain length of time and I can give it up after, you might say, the experience is finished. That what I call the bondage for myself is my Karma. That is the way I have to live in accordance with certain rules about which I don't know very much but sometimes I try to define it by studying some astrology, by studying a chart, by studying numerology, by studying certain conditions, by becoming interested in what is actually the quintessence of things existing and to the extent that I understand certain conditions which are taking place and which I must go through, if I can link that up with the necessity of havin to go through it because it is something which I still have to attend to while I'm on Earth and it is required of me to take the responsibility for it, I bring the whole concept back again to that what, at the present moment I am, and therefore I eliminate the thoughts of the future. I also eliminate the past because whatever is past has no more value than only what it has left me with, that is what has given me the experience of my existence and the only way by which I can assume for a little while the bondage of the present is that it is within my own domain to make such a bondage in the consideration of the Karma as I am and which I then become convinced about that I must live it and then I can give it up by accepting that condition so it is that kind of acceptance of myself as I am with whatever now is, has to be given to me, or what I have to solve and which I call simply my Karma that I have to live and, as it were, to eat, instead of being directed by that what is outside of me which then influences me, ~~link~~ make the totality of the world at the present time, that what I am, my own, and

in that way I can give up ~~that~~ what is now the bondage, by accepting totality what I am. You see I eliminate completely thoughts of future or past when I live in the present and in the present I can be sure that if an 'I' could exist at that time actually then observing me that that 'I' will receive the truth. You understand what I mean?"

Richard "" Yes, Sir."

"MR. NYLAND?"

MR. NYLAND "Yes."

" ~~Lynn~~ from Mrs. group."

MR. NYLAND Yeh."

~~Lynn~~ " I'd like to ask you a question about what , something that happens to me when I get very angry in a very negative state and as I'm just about to express this negativity something in me awakens and starts to observe this. There's a separation but the other part of me continues to be negative and becomes more negative because it doesn't like to be watched and after a while..."

MR. NYLAND "You mean this separate out is watching the anger?"

~~Lynn~~ " Watching the anger."

MR. NYLAND "Have you any idea what is watching. What qualities ~~the~~ that watcher has?"

~~Lynn~~ "Have I any idea what is watching?"

MR. NYLAND" Yah, because you're talking now about the separation of something that ~~is~~ watching you or rather I would like to use the word becomes aware of, right and that now you say doesn't like to be watched?"

~~Lynn~~ " No, the negativity doesn't like to be watched."

MR. NYLAND "How do you know it is being watched?"

~~Lynn~~ " Something in me knows what is happening."

MR. NYLAND "No, the question is you call it negativity."

~~Lynn~~ " Yes."

MR. NYLAND "And you say it is being watched."

~~Lynn~~ " Yes."

MR. NYLAND "How can that what is watching it see that as negativity?"

~~Lynn~~ " It sees it as anger, see what is happening in my body."

MR. NHLAND " ~~You, if you call that other part an 'I'~~, you think that 'I' you think that if you call that other part an 'I' you think that 'I' is so-called watching you, observing you, is affected by the state of your anger?"

Lynn ~~Lynn~~ " No."

MR. NYLAND "Well now can you come to the conclusion then that the anger is being watched. Nothing is watching your anger."
Lynn _____ " It seems to me that I'm suddenly aware of the fact."
MR. NYLAND "You are, You know you're angry. I'm talking about that what is separated out."
Lynn _____"" I don't think I understand."
MR. NYLAND " When 'I' is objective,"
Lynn _____ "Yes."
MR. NYLAND " and has no interest in any form of subjectivity including your angry state."
Lynn _____"But the angry state becomes more angry."
MR. NYLAND "That is you, unconsciously. No, no it is not being watched. It because you let it. You let it remain angry and you still feed it. The solution is quite the opposite. Simply accept your angry state for whatever it is and when you are not so called watching it but only aceepting it and realize that that is a state that you have to experience and you experience it unconsciously, you will not pay attention to that asmuch when you simply accept it but when you keep on describing it you remain bound to it and therefore that anger will continue to become more because you give it food. You see it is a question of eliminating the different channels which now cause you to be what you are (Iam) If I am unconscious and I keep on feeding my unconsciousness then of course that will take place in the usual way without any criticism about it and sometimes even saying that the anger shouldn't be there and perhaps I would say that if it only could be removed it would be much better. But then you're just thinking about it and that what is observing is not interested in such considerations. That what is observing, you want to call it objectivity by definktely something of a different nature than what we are naturally and that objectivity does not know your angry state. It really doesn't consider the form in which you express your life. It's only interested in the existence of your life because it does recognize that because life is not, in that sense, bound to remain human. Life exists everywhere and always in eternity. An 'I' has the same kind of quality because that's th way it was created with that kind of a possibility or I say, a property, of watching me, but only watching my life. 'I' becomes interested ih life itself, sometimes knowing the form in which it happens to be, but under the influence of 'I' this form itself becomes transparent and in order to be able to see the reality of yourself it is not your angry state but it's only your life existing. It happens to be angry on Earth. Can you follow

that?"

Lynn " Alittle."

MR. NYLAND "Yah, but you know in what direction I mean?"

Lynn " Yes."

MR. NYLAND " All right. If you do that in this way, that whenever you discover yourself to be angry, that something in you could actually accept tha as a quality of yourself, not criticizing and not even wishing it to go away because it's very diffficult even to change it and if you do change it you will change it into another form of expression which will be just as unconscious but if you could accept actually that that would be real impartiality on the part of an 'I' and then when that is accepted and, as it were, you agree with such results that an 'I' can give you, cause the 'I' is functioning in that sense and recording facts about your life and that when that becomes clear to you in your mind, in your ordinary mind even, that is acceptance means that it will accept the condition of your life in whatever form it happens to be expresssed and total acceptancemeans ,total acceptance means that I don't even want to change the form. I accept my anger but I'm so familiar with it when I become impartial to it that I have no further interest in it and I don't feed it. It just happens to be and it disappear Will you think about that?One is apt very much to continue with the thought about Work in which you then start to describe the different experiences you have which are of ordinary kind. God doesn't see you that way. He sees people in a form and he wishes people to strive to get free from the form whichever way such a form happens to be. We measure with two kinds of measures. One is an objective measure which comes from God or from heaven, frc above or from anyplace outside of this world. It can even come from Atlanti not as clear, it can come much better from our Sun but if one really wants to go to town, as it were, it comes from all constellations existing in the Universe and perhaps centered in the Sun Absolute. That is one measure. The other measure is an ordinary one which you use on Earth in which you recognize states of anger and people flying off the handle and being upset by it and loosing energy and having all kind of experiences of that kind, quit logically human and not in any form of criticism, only existing, although in ordinary life we do kind of criticize them because we have a certain code of thics and we live in accordance with them. If you can keep in mind that there are two ways of looking at oneself; one we call the horizontal way of existence in which all things which take place on the Earth are on a horizontal plane without any particular depth because they are most of the time superficial; the other one is related to the possibility of leavin

this Earth and is indicated by a vertical line which is drawn on that horizontal surface and when it leaves this surface and goes up into infinity, it leaves the Earth and it has no further recognition of the different quarrels which take place on this Earth because it has it's own measurement which is related to God. Yah?We could philosophize more."

_____" MR. NYLAND?"

MR. NYLAND "Yeh?"

Katherine Paris. "Katherine Paris; I spoke last night."

MR. NYLAND "Yes, Katherine."

Katherine Paris "You had asked me today to count the number of times I could Work and I gave a count and I, when I did make Work attempts I had difficult because I'm critical and I'm having a hard time trying to think of what to d

MR. NYLAND " Then of course when you say you make a Work attempt and you wer critical then it really is not a Work attempt."

Katherine Paris " It has nothing to do with it."

MR. NYLAND "Yeh, it has to do with it. It's only that you made a step in the wrong direction but you made a step. It belongs to Work. It belongs to Work to such an extent that when I discover that I'm too critical I know that ~~I'm~~ we are not impartial. But that usually is because you try to see these thing from your own standpoint for that what belongs to your life and to your personality and the idea of a 'I' is that I deparate completely from what I am indicating then that this 'I' could exist independently of me. Sometimes in order not to become too critical about myself I imagine this 'I' to be someone else, almost, I would say, outside of me. The logical reasoning, of course, prevents me from continuing with that kind of an image but it does gi me an idea of more impartiality, and there is something that is not attached to me, by gradually have to learn how to consider that because an 'I' when it does exist, is passive. I have no control at all in creating anything in the atmospehre of myself and even less in that it is further outside of myse so that I must create that what ought to function in an objective sense as something within myself which still has the chance of functioning objectively so I'm looking for certain possibilities which exist in my body as a whole where such a condition could exist which is not as subjective ~~as yet~~ as the rest and we talked about a little a little bit about that last night. We were talking about a certain section in the brain. If I want to consider this particular method from a standpoint of intellectuality in which there is that section of the brain existing and I called it a virgin field because it was not in operation now to the extent it may have been in operatio

it's quite possible and I use the word being atrophied and the place which I didn't mention last night is above the temples on both sides , just where the forehead ends, above your ears and the temples. There is still a section in the brain which is not being used and there is all the machinery for a brain so the tools are there and now when I wish to create an 'I' I hope that that what I now consider as the proper place for an 'I' will be set into a motion, that is it will have to become active and I make it active first by the creation for an 'I' for which I made a place and then in trying to have this 'I' function, it starts to work, as it were, in regard to me in a simple process of observing myself. So when that starts to function in that particular place it is still my own and it is within and now in that functioning I receive information about myself and that is all I have to do. So it is not a question of criticalness; it's a question when it is done with this I; this 'I' is not critical but it is definitely observant and after the 'I' has functioned sufficiently it can allow itself to becomes critical only in one way, that is that what is taking place has to be in the direction of a further possibility of growth and the criticalness that I now have belongs to this Earth, criticizing myself for whatever I am and wishing to be different. So you see when you become critical you're not functioning with an 'I'. You're functioning with your ordinary mind and that is why it is not Work. At the same time the attempt is made that you would like to see if that what is criticalness could change over into impartiiality, that is the acceptance of that what I am and in that process it starts to function in that section of the brain instead of the ordinary function where my mind simply takes on the forms of being critical or being formulating or being weighing, that is ponderability, things of that kind. It changes over into the place where it then belongs because of a different kind of a property. As soon as the criticalness is gone, then what is the activity of the mind is allowed to occupy the place reserved for an 'I'. You see that?Make it much simpler so that there's really nothing to criticize. If you take observations of that what you are in a much simpler way for yourself in which there is absolutely no reason for yourself even with your ordinary mind to be critical about that; if you take just simple movements, which movements when they are performed do not give rise in any part of yourself, particularly your thoughts, that it ought to be different or that you like it or dislike it or that you even want to describe it but if you take it simply as a matter of fact of that what is to be observed is a simple movement that you can make about which you have no particular thoughts and no feelings that it ought to be different and many

times I say use walking because there is no particular reason to say that you are walking beautifully. It just walks and the body walks and after you are already free from criticism in ordinary life, therefore it would be easier for an 'I' actually to accept your body walking and in that way observe you."

Katherine Parks "When criticism does not seem to be directed to the movement my body is making!"

MR. NYLANF "No, no to yourself. That's why I say take the movement of the body because there's very little to criticize. Oh, no the crticism is the body behaving as a whole of what you expect your inner self to be and you'r not and what you really hope for and you're frustrated in not being able to do it and you become critical because you think you ought to be able to do it and that is based on the false assumtion; because that what you are able to do that's exactly what you are doing. The way that ends up by being critical about your criticalness. Ah, you see that?"

Katherine Parks "Yes."

MR. NYLAND " Take very simple times, very simple conditions of the outside world so that you need not be affected by the world itself, your surroundin that there is very little that you have to, as it were, react to and use also conditions of yourself in which there are not so many thoughts about yourself or about anything else and no particular feeling and just existenc of your body being alive and then performing certain functions with which you are already so familiar that you don't have to like it or dislike it or be critical or one way or the other wish to describe it. That acceptance is then made much easier and is much closer to the possibility of having a total acceptance which is objectivity."

Katherine Parks "I'll try and do that."

MR. NYLAND "You understand now? How many times you think you made efforts? Or you thought about it?"

Katherine Parks " Today?"

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MR. NYLAND "Yes."

Katherine Parks "Many times. I stopped counting."

MR. NYLAND " Ten, twenty, a hundred?"

Katherine Parks "twenty to twenty five."

MR. NYLAND " Yeh, it's all right. Make it more."

---"MR. NYLAND?"

MR. NYLAND "Yah."

---" It's Julie .

MR. NYLAND "Yah."

Julie " I would like to know what the relationship is between awareness observing the body..."

MR. NYLAND "Awareness, what, observing the body?"

Julie "Yes. In other words, the observation, the 'I' observing the body. I would like to know what the relationship between the 'I' and life is."

MR. NYLAND "Yes, oh it's really very simple. If there is an 'I' and an 'I' is observing, we call the condition of 'I' a state of awareness and in this state of being aware this 'I' observes the body. That is all I really have to know because if that relationship exists and the 'I' continues to remain alert focusing over into an awareness , that is with impartiality and then remaining in that state of being aware of my body, the 'I' as it were wakes up and in the state of being awakened this 'I' starts to function in the observation of myself, let's say observing my body , it will want to know that that what I am is alive. That is an 'I' will not observe a dead body. An 'I' is only interested in the existence of life, in whatever form it happens to be and the interest is simply that when it sees 'I', when this 'I' is seeing life within, this 'I' has a desire for me representing life in this form to become free from the form so that I could leave this form. The quality of 'I' really means that it sees from a standpoint which is not at all of this Earth that what takes place on this Earth are human beings which have life in them and the form which has been chosen for the existence of such human beings on this Earth happens to be this kind of personality which we are studying but when life exists not only on this Earth but if, as they say, it is eternal, one must of course assume that it exists everywhere and that then this 'I' will becomes aware of all existences of all forms of life because that was the quality it was given when it was created. An 'I' has a very definite quality of a spiritual nature. I want to have that 'I' being objective and I cannot furnish this kind of objectivity so when I start to think about how to create an 'I' I say at most I can make a little bit of a form in the best way I can and I can imagine how perhaps something could exist in that form which could function objectively. So to create that gets stuck at the point where are the limitations for me, only being able to make a certain form, hoping that that is the best kind of a form I can imagine for something that I would like 'I' to occupy. In the creation I then ask for help and I ask God to send life which is not as yet in any form down to me asking that this form actually which I have made could be filled by a force of life as represented by God, sometimes

religiously as if he is sending his son in order to become a messenger for me while I am living on Earth and so the 'I' as a concept is contained or exists with two different qualities; one in which I believe that that form ought to operate and to which I (have) and for which I have a certain idea of how it might become or develop and the other is the quality is sent by God for the sake of saving me. When I look at it that way I see myself at the time when I wish an 'I' to be there and I hope that this 'I' in time will actual become what I wish it to become for me, not only my friend but my advisor, cousellor, through whom I hope to see or to be able ultimately, I say it now in the ordinary ~~sense~~ terms, meet God in such a way that under the influence of this 'I' existing as some kind of a creature of a higher nature because the life force which was given did not come from me. I had no chance to gi it any life because I cannot separate it from myself and for that reason, in that question of a prayer asking God to help, I really indicate that I'm up against it and that I see that I am bound but I need help of a certain kind indicating then that where I wish to go which is a world of freedom and for short I call it a world of objectivity so that then something of that kind is being sent to me from above and that that kind of creation, th what is now this 'I' starting to function, I ask this 'I' only to do one thing, give me information of truth about myself and an 'I' being made par by me, partly by ~~by~~ God can give me impartial information about myself. Th becomes the function and for that reason this 'I' being impartial recognizes life in me in the form in which it happens to be and then feels, as it were, the neccessity, because I've asked for that kind of help, that this 'I' could help me to become free. The realization at the time when I creat an 'I' for me and asking God to help means that I then consider myself a child of God and I then assume that by saying that in some way or anothe I actually go in the direction, wishing ultimately to go to, to say it religiously, to go to the house of my Father and being received as this ~~time~~ child and I trust that this 'I' will tell me the way of how to go and when is the best time and this 'I' now, collecting information about my bondage, which is represented by the form of my body, indicates here and there what is necessary to become free and it starts to tell me first, you have to accept yourself for whatever it is in whatever form you (happen) to be because that is the condition existing on Earth for which you are not really respo sible because you were not responsible for being born on this Earth. That is subject to a different kind of a law and you have not been able as yet to understand why your father and mother happen to be the kind of person who produced you but in time one will find out why, particularly when

the emphasis of the necessity of growing up and becoming free and actually for oneself to mature, that this 'I' will be able to give, at certain times information, from time to time, which will help ~~you~~ me towards ~~to~~ further understanding first of the bondage; in the second place a realization of the possibility of freedom and in the third place indicating to me the way by which I have to go inorder to become free. Does that make sense for you?"

Julie "Yes."

MR. NYLAND "All right, Julie.

Mel ~~Swathmore~~ Swanborn "MR. NYLAND"

MR. NYLAND "Yah."

Mel ~~Swathmore~~ Swanborn "Mel ~~Swathmore~~ Swanborn."

MR. NYLAND "Yes."

Mel ~~Swathmore~~ Swanborn "Uh, in some of the simple Work attempts I've made, trying to observe my body, I've become aware that it seems to me that I ~~had~~ have a different feeling in the left and right side of my body. I'm just wondering if this is the kind of information that one might receive in such a simple Work attempt."

MR. NYLAND " Well, I don't think so. I think you can have all kinds of imaginations, a little hallucination connected with it but there's absolutely no reason when an 'I' exists and is observing your left arm or your right arm, that there is really something different. If there is ~~really~~ any difference it can come from some kind of a thought or feeling on the part of yourself but 'I' has really nothing to do with it. It is of course true that if one starts to function in that sense by having an 'I' and mak actually this 'I' operate, that then one is engaged in an entirely different way of life and that the different conditions, also that what one experienc and when they are new, one starts to look for certain words to indicate why they are new and what is the difference and many times of course one attaches ~~them~~ th to something that perhaps is there but not really there although you would like to believe sometimes that it is there in order to indicate that it is really a result of Work. I think such things happen in the beginning many times and they're not based on any particular fact; they're based on an imagination of some kind. I call it hallucinations because many times one imagines even in the direction of Work and using new tools which one doesn't know how to handle. Yet they will produce almost miracles. Now ~~get~~ take it out of your mind. Your left side and your right side are exactly the same with or without observation by 'I'. But keep on Working and become much more impartial to either the left or the right side. Yah? You see, after all, what the idea is, I want to create an 'I' for my help. At the same time I wish to

to at the disposal for the 'I' to devlop so my aim is that that what I am is also being used for the development of something that ultimately, as I say, could become my friend and counsellor. I want this 'I' actually to become a mediator between me and God and in ~~the~~ that kind of religious terminology that of course is a concept that one can understand because the bondage of Earth is never broken on Earth. The only time it gets broken, when a man dies and in that way he simply loses his body. That gives ~~back~~ what his spirit ~~was in~~ him and freedom but as it were, he has nothing to do with it and moreover he doesn't like it because as long as he lives on Earth and he is really full of his life, he doesn't want to die and many times when a man is in danger, he tries to protect himself intuitively so that something that is within a man that feels that he is responsible for his life as it is and he doesn't want to die as yet, only maybe when he gets very old he will give it up and say, well I've had enough of life and therefore I don't want to hold on to it but anyone who keeps alive and who is lively in his life on Earth, he wants to live as long as he can, as long as he can still get from life enough impressions which keep him going and almost I would say that day after day, he faces the day with a desire of adventure, trying to find out what kind of experience there could be ~~the~~ is new to him. And that I think is beautiful because it also means that during the time ~~that~~ I'm on Earth I have absolutely no ability to fly away and the law of gravity of this Earth prevents me and you can say Mother Nature simply forced that kind of a condition for some reason or other, perhaps a reason of her own and maybe a reason which has to do with the totality of existing law, universal law, cosmologically expressed or sometimes in the nature of a higher intellectual condition which governs the totality of all things existing of which I see every once in a while in the form of stars and constellations. And whatever that is philosophically indicated or perhaps either religiously felt I have no means of actually doing something about it because I must accept it. That's the condition that happens to be on Earth and liking it or not, I live with it. So when I know that that is the condition and that bondage remains and that, as I say, I cannot make any wings while I'm living on Earth except in cases where I know how to give up this bondage which now exists in the form of an attraction of this body which holds me down and presvents that what is spiritual or has a spiritual quality as an emotion has more or less or as a mind could become, that when that is the condition, the reason why I want to find out how to make myself free is also for the sake of my life because I don't believe in the temporary affair indicated by my body and I would like , if I say my life is my life and my own and if that is the

only thing that really counts, I would like to know how to make that existance permanent and not be dependent on the death of my body. So you see that is the reason that one becomes interested in certain methods of freeing oneself during the lifetime on Earth already from the bondage of the body itself and therby, of course, becoming free from the Earth and then after death, that what is left as a spirit existing maybe as an emotional quantity in that kind of a density of existence of matter of life and perhaps as a concept in an intellectual way, indicating that what is the reality of the and the depth of my understnading. These are the two things that I can count on that could continue to exist because they're not really subject to the laws of destruction which happens to be on this Earth. And So the emphasis becomes more and more for the sake of such possible development which I now call potential within me and within each man and that if during the time of my life I could start to make actual that what is potential then I will have no fear of dying. And That's the whole problem; how can I get loose from the influence of such death, simply by considering it as something that ultimately, as an ultimate fact, must take place. How can I prepare, for the entrance, into and maybe I say sometimes, heaven or a different kind of world or consciousness or cosmological event for myself or even the possibility of entering into the blessed presence of the influence of the Lord. You see, you understand what I mean?"

Mel Swathmore " I understand. I guess I feel a lot of, I guess I feel I've been kind of disappointed. I've been in Work for four months and I feel like..."

MR. NYLAND "Oh, poor boy, four months. How long have you lived before the four months?"

Mel ~~Swathmore~~ Swanboen "About thirty six years."

MR. NYLAND "And you don't think you're crystalized?"

Mel ~~Swathmore~~ Swanboen " Well I guess I just feel like I wish I could do something."

MR. NYLAND "That's right. I don't blame you for being impatient but you have to have a little common sense. All during the years of unconsciousness you have been crystalizing out , more and more, hardening, covering yourself with all kind of covers, so-called, you might say protecting yourself, all the different things which are impenetrable even for ordinary thought and setting up A complete battery of defending yourself, even protecting your unconsciousness and now all of a sudden something starts to begin in yourself and you get hold of a message of how to free yourself and you expect in four months already to say farewell to this world?"

Mel ~~Swathmore~~ Swanboen "No."

MR. NYLAND "No. Be reasonable to start with. When and then that starts to realize ho

damned little there is in you that actually wants to be free because you know that. You're terribly bound to this Earth.Exactly for that reason you become impatient and you don't realize how much you are bound. I think that' very necessary to find that out first. Otherwise there's no particular motivation of wanting to Work. Things are not going to be given like that on a golden platter. Things don't exist in that way; they're not born in that way and they're not dying that way. Life is not that way. Life is not just happy-go-lucky. If life actually exists it means that I become affected by it and very soon I will suffer because I don't like it the way it is and I will go from left to right and from this place to another to find out if there is something in me that actually says, you ought to be free but when that isn't there then of course I just live on this Earth and I eat and drink and sleep. Keep on if you have the strength and the wish. I hope the four months will become at least four years and maybe forty.As if the Universe was built in one year. Well, don't say, don't be silly. Yah""

_____"MR. NYLAND?"

Roberta "It's Roberta."

MR. NYLAND "Yes Roberta."

Roberta " I'm able to make several Work attempts in the morning and many times it goes over into an awareness."

MR. NYLAND "How, does it just go over into it?"

Roberta " NO Sir. I create."

MR. NYLAND "Good."

Roberta "and my aim is to have an 'I' which will become a guide for me in my life."

MR. NYLAND " When it goes over into awareness there is an 'I'."

Roberta "But I don't know if I have the proper attitude toward the 'I' so that it can be..."

MR. NYLAND "Start with prayer so that you really wish it."

Roberta " I have done that sometimes."

MR. NYLAND "Then I wouldn't worry what the proper attitude is. I would simply to make such attempts. I would even assume that there is an 'I' even if you are not entirely, on the basis of conversing with it. Go for a long time even by assumtions but act as if it actually exists and to see then if you can accumulate more and more of such knowledge about yourself which could become reliable."

Roberta "The last time Judith was here, we had a talk about it and she said she thought that something was missing from my attempt and that I should talk to you about it, that you would know."

MR. NYLAND "Well, and here we are talking about it. Have you any idea what

is missing?"

Roberta " No I don't."

MR. NYLAND "The continued wish to wish, without questioning, without trying to put it in any kind of words or formulating it. Just go by that kind of feeling within yourself that you really want to understand, want to grow up, that you want to find your your proper place, and that you wish definitely for an understanding ~~for~~ of the reason of your life while you exist and what you have to do with it. That's I say, is the wish for my wish. That what I honestly want, I say sometimes, with all my heart, with my mind and with my hands."

Roberta "Yes, Sir I see that with that we have to learn

MR. NYLAND "Call it the three h's, heart, head and hands, like the three r's in ordinary life, this has to do with the three H's. The combination of all those particular aspects of the three centers of a person, all converging into one direction, not simply being separate from each other and interfering with each other. I've said sometimes, that what are the three centers within a person are three children of a family. There are of course sometimes I say, two sons and one daughter. They play and they play sometimes with each other and sometimes they get into each other's hair. There is somewhere a father and mother as the head of that family and of course they would like to have harmony in the family but since all three are brought up although in the same family, they are different because they were born in different signs and although they can make a wonderful family at times, most of the time they are not really united enough and sometimes there is jealousy and interference. It's only at certain times, when one is intensely interested in what he is doing, that the other two can be persuaded to help a little bit. For instance I can see a little boy being very much interested in writing a little letter in secret and his sister comes in the room where he sits writing and she says, what you doing and he says nothing. Well she manages somehow or other to get closer and looks over his shoulder and pretty soon the other son or brother, comes in and he wants to look. They are affected by the intensity of the wish of the first one to do what he wants to do, that they become a little bit interested and even perhaps a little ~~bit~~ jealous about that and then there is a chance that the three of them can actually understand what the first one was trying to do. That can happen. Sometimes the family can be together under the influence of father and mother particularly when the father and mother are not only well meaning but also intelligent and when there is a relation between the two of them which makes the family as children really a neutralizing force between the two, father and mother, and these people who have grown up already and who

how wish to educate their children in the right way, at certain times they have a little family gathering and the father and mother are there and the three children and they are not without forcing them but just being there is a relationship of being among all five and many times, when for instance the father will say a prayer before a meal, there is a relationship in which they unite and that is very helpful for the growth of all three children and the family, family to sing in harmonious chord about the beauty of life. Look at it that way. When you wish to make an attempt, you put everything that you have in that attempt and it becomes the wish of all wishes, fundamentally within yourself, not only essential but really as deeply essence essentiality as you could make, as if, when you make this wish for yourself to Work and the wish to create an 'I' nothing else in the world really exists but that particular fulfillment as a result of your wish and that simply ends up in one explanation of saying to yourself, I wish to be free. All I am now is that I am. All right, Roberta?"

Roberta "Yes." Mr Nyland

MR. NYLAND " You will see in Gurdjieff ther are so many different aspects which all belong to life of mankind. He writes about it and describes it but also within oneself one is described by Gurdjieff in the different aspects we have for ourselves. We have different ways in which we express our own life in whatever direction there may be some talents and interests and of course it is true that even in a development of Work on yourself, you will touch every once in a while one aspect or another. For instance sometimes you may really want to find out intellectually trying trying to understand what is the meaning of Work and after some time you will find out that that perhaps is not as satisfactory and becoming more and more interested in an emotional quality of really feeling a desire and having a love for Work itself that then the accent becomes different. It is then partly an emotional kind, not wishing even to use words and not wanting to formulate but just to be, as it were, in a certain state, and again and again realizing that is only a little aspect of oneself because the totality of a human being is made up of so many facets and he lives in a room with windows of different colored glass and every once in a while he starts at one window and looks out to the horizon. Sometimes he sees the sun rise and sometimes setting and then he looks through another window and another window, different aspects of his life, different ways of his interests, sometimes scientific, sometimes of course philosophical, sometimes in the form of art, but all of them have one quality of religion. That is the way he has to live his life as a man regardless of whatever the talents are and how he has grown up and to what

he has been exposed, he will find finally there is a quality within himself which is that really is not dependent on any kind of a form or thought or a feeling. That he calls the beginning of his being and that is really his innerlife; that is where he meets with all the different aspects of himself and he starts to direct that gradually in the form of religion, making now science for him religiously conceived, making that what is philosophical, trying to find out in a religious sense what is really the ground of philosophy, what is at the bottom of it, what makes philosophy actually into a way of thinking and when it comes to art, he says but that actually has to be my life that I wish to express in different forms of art and I pay attention to that in order to reach that what I really want to, let's say, create as an art form in which then I wish to pour my life so that perhaps it can become permanen but at least for me it becomes an expression of everything that I can make in the purest form that I can give it. And of course these kind of things, when I say they are religiously tinted, they all has to do with a change of oneself in one's ordinary life in accordance with rules of conduct and they can be based on any one of those three, but that what actually becomes the religion is the expression of all three in the behavior form of a person as he happens to be on Earth and Work must gradually change a person in that sense, that he sees that he can use Work as a conduct, as a guide, I said, as an 'I' guiding me in wishing then to tell me at times, what I ought to be and give me perspective of how that might be achieved. We find that in groups, that there are certain periods in talking with groups that they are interested in a little bit of theory and at other times, there may be a period of just an emotional aspect of wanting to understand what ultimately may be meant by the fusion with infinity. And still there is this other question of how one should behave and then the aspect is, what is one as a man of ordinary on this Earth in ordinary life? And what is there from Gurdjieff that I can now use as if when Gurdjieff is describing different personalities, how can I , at times, identify myself, make myself understand such and such and such a person? How can I at times understand the different trips, you might say, descents of Beelzebub to this Earth? With what do I compare the different countries he is visiting.? What is the meaning of Atlantis? Of course one can say quite easily, it is that what is essential which has disappeared and we live too much on the periphery and all that is left of our essential quality is one's inner life which is not sufficiently developed. But the other part where Tikliamish and Asia or India, the meaning of that; what are they, the head, the solar plexus, maybe that what is essentially oneself within, as one's heart. The

difficulties are in the way, in going from there to India , across the Himalyayas and the different aspect of how some protect their lives and becomes monks and the different conditions which I found after them, description of the totality of oneself in different forms of behavior and finally coming, you might say, to a periphery of the development of people who care for themselves in a certain way without giving up their particular wish for themselves and with them many times the central point for them becomes the accumulation of money and the wish for respect and that then this criticism of Beelzebub and of Gurdjieff starts to get hold of one because you see more and more within the different pages of the book, when you continue to study it, when you really want to sit and read it and read it and try to digest it and look at it objectively if you could, but finally ending up with that what is in this book as an indication of yourself. You start to recognize your different qualities, character traits, that what is you and you see it manifested in the form of someone else or the description of a person he happens to mention. If the book could become that it could be much more than the Bible because the understanding of that book depends on the application of Work in itself in your own life and the study of yourself is really the study ultimately of mankind but also such a study will give you a chance to place each other, not in accordance with what you have been brought up with but in accordance with what are the potentialities of each person in the wish for a his own new development to become a man and the measurement should be in the conduct of one's life and the way one is as an example of consciousness and conscience. Then it really starts to be effective and then really the book has reached the purpose for which Gurdjieff was writing. You must see that these kinds of things are dependent on what Gurdjieff has written and that you really cannot be satisfied with what anyone else has written about him or what anyone else who professes to know a little bit about Gurdjieff and that particular kind of doctrine, the final judgement is your own, in your own behavior, in your own life and the discovery of that what is truth in accordance with what Gurdjieff is writing and that Beelzebub be as a fallen angel coming back to Earth and going to Karatas, that what is his particular necessity of fulling his Karma and finally , in the part at the end of impartial mentation, gets that what he is entitled to in the form of his deification of what he actually is, more than an archangel and all the different servants help in that respect to make this Beelzebub rally the man who does know and becomes conscious in that sense for us. Little Hassein as that what is the beginning of conscience is as that what one wishes to develop and what has to grow up, still very young and not as yet entitled to be

able even to take part in payment for Mother Nature because he has to grow up first and understand and ultimately, as Gurdjieff then says or Beelzebub when you meet those three brained beings who have interested you, that means then when a person starts to grow up, when he actually starts to develop and meets other people, then that what will help him is his conscience much more than his mind and then the third, Ahoon, just the physical body as a servant but always being present in any kind of discussions between Beelzebub and Hassein. I hope you can read that book time and time again and don't get tired of it but in order to make sure that you will continue to understand it, you must Work because when you Work you change the possibilities of your mind understanding that what is written. Each time that you Work there is a change in yourself, small as it may be and gradually there should be a changing of your mind itself working on a different rate and a change very definitely in a feeling, being transfered to your heart and becoming an emotion. But that what is necessary for a person is to Work inductively and deductively trying first what is there in the book, then go and put it into practice as you can. Go back again to the book; you will discover new things and more and more that total world of a cosmological origin will be open to one. At times it is as if heaven is opening up and there is a big opening there inbetween the stars and in that kind of spaceless universe one wants to go in order to take, to take in what is the meaning of omnipresence and omniscience and omnipotence. I hope all of you will continue to try to Work, to make attempts, to try to become more and more clear about these concepts and ideas. I hope that you will remain grateful to Gurdjieff for giving you this kind of aspect of esoteric knowledge and that it gradually will lead to a more and more better understanding of that what you are and you could understand for yourself the aim and the purpose and the meaning of your life. Sometimes I will see you again. I hope the three evenings have been of some help but if they are it is you yourself which will have done it. The more open you can be to these ideas the more valuable they are in your daily life provided you remain simple and honest and serious. So good night, everybody."

Transcribed: Rita Herman

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